



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

to it. Once adopted, this allegorical interpretation became the prevailing one in the synagogue and in the church. The view of the synagogue is illustrated from the Targum, of which an excellent translation is given, and from the Midrash Rabba; while the interpretation of the Greek church is traced from Hippolytus to the catenæ. This investigation shows that, with the single exception of Theodore of Mopsuestia, whose views of the song were prominent among the heresies for which he was excommunicated, all the leaders of the Greek church allegorized the book.—WALTER R. BETTERIDGE.

"Do This in Remembrance of Me": Should it be "Offer This"? By T. K. Abbott, B.D., D.Litt. (London and New York: Longmans, Green & Co., 1898; pp. viii + 53; 1s.) Under this infelicitous title Professor Abbott presents an expansion of his essay entitled, "Has ποιῆν in the New Testament a Sacrificial Meaning?" which appeared in his *Essays chiefly on the Original Texts of the Old and New Testaments*. The sacrificial interpretation has of late been finding some advocates among clergymen in Great Britain, and this Professor Abbott overthrows by a thoroughgoing study of the Septuagint uses of ποιέω and ἀνάμνησις. Symmetry and constructiveness would have been more nearly attained, had the New Testament passages in which ποιέω occurs in the sense which Professor Abbott advocates been collected and exhibited; and the argument would have lost nothing in cogency by a more judicial presentation. The appendix contains a summary of the history of the interpretation of τοῦτο ποιεῖτε, and notes on the words τράπεζα, 1 Cor. 10:21, and ἱερουργεῖν, Rom. 15:16. A curious misprint—not the only one—is "alone" for "alms," p. 34, l. 9.—EDGAR J. GOODSPEED.

Der irdische Besitz im Neuen Testament. Seine Beurteilung und Wertschätzung durch Christus und die Apostel. Von Christian Rogge, Marine-Station-Pfarrer in Kiel. (Göttingen: Vandenhoeck & Ruprecht, 1897; pp. 120.) This is by all means the best work we have yet seen on this subject. The author accounts for the Ebionitic tendencies of Luke by saying that Luke had a Palestinian document in which the poor people had preserved Christ's most socialistic teachings.

He does not believe that Jesus' teachings were in any sense revolutionary. There is, he asserts, absolutely no ground for the view that Jesus taught the sinfulness of wealth. He taught the impossibility of worshipping it and at the same time worshipping God.